A

SERMON

Preached at the

FUNERAL

Of a PERSON of the

HIGHEST QUALITY

IN

FRANCE.

By *James Benigne Bossuel*, Councellour to the King, Bishop of *Meaux*, formerly of *Condam*, Preceptor to the *Dauphin*, first Almoner to the *Dauphines*.

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CHAP. 14 Revelat. *v.* 5.

For they are without fault before the Throne of God.

My Lord,

WHat an Aſſembly does the Apoſtle St. *John* ſhew us! This great Prophet opens Heaven to us, and our Faith diſcovers *on the Holy Mountain of Sion*, in the higheſt part of the bleſſed *Jeruſalem*, the Lamb which takes away the Sins of the World, attended by a company worthy of him. They are thoſe of whom 'tis Written in the beginning of the Revelations, *Thou haſt a few names even in Sardis, which have not defiled their Garments:* thoſe rich Veſtments wherewith Baptiſm furniſh'd them, Veſtments which are nothing leſs than Jeſus Chriſt himſelf, according to that of the Apoſtle: *For as many of you as have been Baptiſed into Chriſt, have put on Chriſt.* This little number beloved of God for its innocency, and remarkable for the rarity of ſo exquiſit a gift, has known how to preſerve this precious Veſtment, and the Grace of Baptiſm. And what ſhall be the recompence of ſo rare a Fidelity? Hear what the Juſt and Holy one ſays, *They ſhall walk with me in white, for they are worthy*; worthy through their Innocency to carry into Eternity the Livery of the Lamb who is without Spot, and walk always with him, ſeeing they have never left him, ſince he took

Rev. 3. 4.

Gal. 3. 27.

Rev. 3. 4.

them into his company: pure and innocent Souls, *Virgins* as St. *John* calls them, in the ſame ſenſe as St. *Paul* ſays to the faithful of *Corinthia*, I have eſpouſed you to one Husband, even Chriſt. The true chaſtity of the Soul, the true Chriſtian pudor is to bluſh at Sin, to have no eyes nor love but for our Saviour Chriſt, and to keep our Senſes free from the corruptions of the World. It is in this Innocent and Chaſt company wherein the *Queen* is placed; her dread of Sin has purchaſed her this Honour. Faith which pierces even the Heavens, now ſhews us her placed in this happy Company. Methinks I ſee that Modeſty, that Peaceable temper of Soul, that humble Geſture of Body before the Altar, which inſpired the beholders with Devotion to God, and reſpect for her: *God retribute theſe holy diſpoſitions with the tranſports of Celeſtial joys.* Death has onely changed a mortal and fading Beauty for an Immortal one. That delicate whiteneſs, the Symbol of her Innocency and Candour of her Soul, has onely, if a man may ſo ſpeak, withdrawn it ſelf to appear more illuſtrated by a Divine light: *ſhe walks with the Lamb, for ſhe is worthy.* The uprightneſs of her Heart without diſſimulation, ranks her in the number of thoſe of whom St. *John* ſpeaks the words which precede thoſe of my Text, *that Lying is not found in their Mouth*, nor any diſguiſe in their Converſation: and *therefore are they without Spot before the Throne of God.* In effect, ſhe is without reproach before God and Men. Calumny could not attack any part of her Life, from her Childhood to her Death; and an Honour ſo unſpotted, is a precious perfume which recreates both Heaven and Earth.

Rev. 14. 4. 2 Cor. 11. 2. Rev. 3. 4. Ibid 14. 5.

My Lord, Behold this great ſpectacle: can I better comfort you and the Princes which attend you, than by ſhewing you in the midſt of this reſplendent company, and in this glorious ſtate, a Mother ſo beloved and regret-

ted?

ted? *Lewis* himſelf, whoſe conſtancy cannot vanquiſh his juſt grief, will find it more appeaſable by this conſideration. But that which ought to be your only comfort, ought, My Lord, likewiſe to be your Example; and raviſht with the Immortal Splendor of ſo regular and irreprochable a life, 'tis your duty to tranſmit the Excellency of it into your own.

How rare is it, Chriſtians, how it is rare, again I ſay, to find this Purity amongſt men, but eſpecially amongſt the great ones? *Thoſe whom you ſee cloathed with a white garment, thoſe*, ſays St. *John*, *came from great affliction*, to inform us, that this Divine whiteneſs is commonly form'd under the Croſs, and ſeldom under the tempting ſtate of worldly greatneſs. Revel. 7. 13. 14.

And yet, Gentlemen, it is true, that God by his miraculous Grace has been pleaſed to chooſe theſe innocent Souls amongſt Kings. Such was St. *Lewis*, ever pure and holy from his Childhood; and *Mary Tereſe* his Daughter has receiv'd this excellent inheritance from him.

Let us enter, Gentlemen, into the Deſigns of Providence, and admire the bounty of God, beſtowed on us and all people in the election of this Princeſs. God has raiſed her up on the pinacle of worldly greatneſs, to make the purity and regularity of her Life the more conſpicuous and exemplary. Thus her Life and Death equally full of Grace and Holineſs, become an inſtruction to all Mankind. Our age cannot expect a more perfect example, for there cannot be the like Purity in ſo high an eſtate. Here's in ſhort what I have to ſay of the moſt Pious of Queens; ſhe had nothing but what was Auguſt in her Perſon, nothing but what was Pure in her Life. Come hither all ye people of the earth, come and behold in the chiefeſt rank, the rare and Majeſtick Beauty of a Vertue ever conſtant. In ſo regular a life, it matter'd not the Princeſs where death ſtrook; there

appeared

appeared no weak part whereby ſhe might fear a ſurprize, always watchful, always attentive on God and her Salvation; her ſo ſuddain and mournful death to us, had nothing dangerous in reſpect of her. So that her high ſtate will ſerve only to ſhew the Univerſe this important truth, That there is nothing ſolid or truly great, among men, but to avoid ſin; and that the only precaution againſt the attacks of death, is innocency of life. This is, Gentlemen, the admonition, which the *moſt High, moſt Excellent, moſt Mighty, and moſt Chriſtian Princeſs*, Mary Tereſe *of* Auſtria, *Infanta of* Spain, *Queen of* France *and* Navarre, offers us in this Tomb, or rather from the higheſt Heaven.

I need not tell you, that great Birth, Allyance and Poſterity are from God: 'twas he that told *Abraham, Kings* Gen. 17. 6. *ſhall come out of you*, and made his Prophet tell *David*, 2 Kings 7. 2. *The Lord will make you a houſe. God who of one man formed all Mankind*, as ſpeaks St. *Paul*, and from this com- Acts 17. 24. 26. mon ſpring *fills the whole earth*, has foreſeen and predeſtinated from all Eternity both Allyances and Diviſions, marking the time, adds he, and ſetting bounds to the habitations of the *world*.

'Twas God then who exalted the Queen by her great Birth to an Auguſt Allyance, that we might behold her honoured above all women in her age, for having been beloved, eſteemed, and alas too ſoon lamented by the greateſt of Mortals.

I cannot but ſlight thoſe Philoſophers Judgments, who meaſuring the Councils of God by their own thoughts, make him only Author of a certain general Order; as if, like us, he had only general and confuſed views of things, and the Sovereign intelligence could not comprehend in its deſigns, particular matters, which alone do truly ſubſiſt. Doubt not Chriſtians, but God has prepared in his Eternal Councils the firſt Families which are the

the Source of Nations; and in all Nations dominant Qualities, whereon depend their Fortune. He has likewiſe ordain'd in Nations particular Families whereof they conſiſt, but eſpecially thoſe that muſt govern theſe Nations, and particularly in theſe Families all men by which they muſt riſe or fall.

The two puiſſant Families whence the Queen came, that of *France* and *Auſtria*, is an Effect of theſe Divine Decrees, which balance humane affairs, to what degree and time, God knows, not we.

'Tis obſervable in Scripture, that God gives to Royal Families certain proper Characters; as that which the *Syrians*, although Enemies to the Kings of *Iſrael*, attributed to them, in theſe words: *We are informed that the Kings of the Houſe of Iſrael are merciful.* 3 King. 20. 31.

I ſhall not conſider now the particular Characters given to the Houſes of *France* and *Auſtria*, nor mention that the Counſels of the Houſe of *Auſtria* were more fear'd; and that there always appear'd ſomething more vigorous in the Arms and Courage of that of *France*. Now that by a particular Grace theſe two Characters are apparently united in our favour, I ſhall onely obſerve that which was the Queens Glory, which was, that God had given to theſe two Houſes whence ſhe came, Piety for their Inheritance: ſo that ſhe could ſay with the Apoſtle S. *Paul*, *God whom my Family has always ſerv'd*, and to whom I am dedicated *by my Anceſtors*. 1 Cor. 8. 14. 2 Tim. 1. 3.

Now ſhould we ſpeak particularly of the Houſe of *Auſtria*, what was ever more Illuſtrious? which for four hundred years has furniſh'd the World with ſuch a ſtock of Emperours, and Kings, and Noble Princes, that it has been a great while ago foreſeen it would be overcharged.

Why ſhould we ſay any thing of the moſt Chriſtian Houſe of *France*, which by its noble Conſtitution is incapable

pable of ſubmitting to any ſtrange Family? Ever Supreme in its Head, which alone in the World, and in all Ages, ſees herſelf, after ſeven hundred years Regal Eſtabliſhment, (not to take notice what the Grandeur of ſo high an Original repreſents to the curious Obſervators of Antiquity) ſtill in her full Strength and Flower, ſtill in poſſeſſion of the moſt Illuſtrious Kingdom under the Sun, before God and men; before God, in an unalterable purity of Faith; and before men, of ſo great Dignity, that it could part with the Empire, without diminiſhing its Glory and Authority.

The Queen has had her ſhare of this Greatneſs, not onely by the rich and valiant Houſe of *Burgundy*, but alſo by *Iſabel* of *France*, her Mother; a Daughter worthy of *Henry* the Great, and the acknowledgment of *Spain*, the beſt Queen, and the moſt lamented ſhe ever ſaw on the Throne. She was ſcarcely forty years old when *Spain* bewail'd her; and to our grief, the Life of *Mary Tereſe* has not run a longer courſe. But the wiſe, the couragious, and pious *Iſabella* owed one part of her Renown to the Misfortunes of *Spain*; for which we know ſhe found a Remedy, by a Diligence and Advice, which reduced both great and ſmall, and if we may ſo ſpeak, the King himſelf to his Duty. Let us not complain, Chriſtians, that the Queen her Daughter, in a more tranquil condition, offers likewiſe a leſs lively Subject to our Diſcourſe; let it ſuffice us, that in as unhappy occaſions, from which God has preſerved us, we might have found in her the ſame Remedy.

With what care and tenderneſs did *Philip* the Fourth, her Father, educate her! She was regarded in *Spain*, not onely as an Infanta, but as a Child: for ſo is the Princeſs there call'd, who is Heireſs of ſo many Kingdoms. And therefore whatſoever Vertues and able Examples *Spain* afforded, were continually ſet before her. No marvel

then

then that this Princeſs ſhined with more excellent Qualities from her Childhood, than ſhe could expect Crowns. *Philip* thus brings her up for his Country; God, who favours us, deſignes her for *Lewis*.

Give over, Princes and Potentates, to trouble by your Pretenſions the Project of this Marriage; ſeeing the God of Love, which ſeems likewiſe to trouble it, does himſelf yield to it. Love can diſturb the hearts of this Worlds Hero's, raiſe Tempeſts therein, and ſtir up ſuch Paſſions as will make Politicians tremble, and afford Hope to thoſe that deſpair. But there are Souls of an Order ſuperiour to theſe Laws, into whom he cannot inſpire Sentiments unworthy their Rank. There are Meaſures taken in Heaven which he cannot break; and the Infanta, not onely by her auguſt Birth, but alſo by her Vertue and Reputation, is alone worthy of *Lewis*.

She is the *prudent Wife who is from the Lord*, as the Wiſe man ſpeaks. And why *from the Lord*, ſeeing 'tis he that gives every thing? And what is this marvelous advantage which deſerves to be attributed in ſo particular a manner to the Divine Bounty? To underſtand this, we need onely conſider what the Prudence of a vertuous Wife can do in Families, to uphold and calm them. Prov. 19. 14.

Pacifick Iſland, wherein was to be determined the Differences of two great Empires, to which thou ſerveſt for Bounds. Iſle everlaſtingly famous by the Conferences of two great Miniſters; wherein one might ſee laid open all the Addreſſes and Secrets of ſo different a Polity; where one made himſelf valued for his Gravity, and the other got the Aſcendant by his Quickneſs. Happy day, wherein two valiant Nations, ſo long Enemies, and then reconciled by *Mary Tereſe*, advanced on their Confines, their Kings at their head, not any more to fight, but to embrace one another; wherein theſe two Kings,

with their Court, of a Grandeur, Policy, and Magnificency, as well as of a Conduct so different, were to each other, and to all the World, so great a Spectacle: Sacred Festivals, fortunate Marriage, Nuptial Vail, Benediction, Sacrifice; may I at this time mingle your Ceremonies and your Pomps with these Funeral-Solemnities? Then *Spain* lost what we gain'd: now we both lose, and *Mary Terese* is lost to all the Earth. *Spain* lamented alone; now *France* and *Spain* mingle their Tears, and shed Torrents; who can stop them? But if *Spain* lamented her Infanta, when ascending a Throne the most Glorious on Earth; what must our Groans be at the sight of this Tomb, wherein we all see nothing but the miserable decay of all Humane Greatness? Cease lamenting; 'tis not Tears I would draw from your eyes, but a willingness in your hearts to receive Instruction. The vanity of all worldly things requires not my Voice; this Scepter, so soon alas fallen from the Royal Hand, so soon from so great a Majesty, speaks enough.

A Queen enriched with so many Titles of Honour, became every day more enriched by our Monarch's heroick Exploits, and by the continual accessions of his Glory. *France* under him has learnt to understand her self: She has discovered Forces which the precedent Ages knew not of; Order and Military Discipline increase with the Armies. If the *French* can do all things, 'tis because their King is every-where their Leader; and having chosen the chief place, which he is to animate by his Valour, he operates every-where by the impression of his Vertue.

Never was War made with a more inevitable Force, seeing that in despising the Seasons, he has bereaved his Enemies of defence. The courageous and well-disciplin'd Souldiery march with assurance under his Standards; no River can stop them, no Fortress affright them.

'Tis

'Tis known, how *Lewis*'s Thunder ſtrikes the Cities before he beſieges 'um, and how every thing gives way to his Proweſs.

Politicians pretend not to dive into his deſignes. When he marches, all parts believe themſelves in like danger. A tranquil Voyage becomes immediately a formidable Expedition to his Enemies. *Gaunt* falls, before 'twas thought of to fortifie it. *Lewis* comes thither by long Circuits; and the Queen, who accompanies him in the midſt of Winter, adds to the pleaſure of accompanying him, that of ſerving ſecretly his deſignes.

Through the care of ſo great a Prince, all *France* is no more, if a man may ſo ſpeak, than one Fortreſs, which ſhews on all ſides a formidable front. Sheltred on all ſides, ſhe is able to keep Peace with ſurety in her own boſom; and alſo to carry War every-where requiſite, and to ſtrike near or far with an equal Force. Our Enemies can tell us this, and our Allies have felt, at greateſt diſtance, what Aſſiſtance the hand of *Lewis* can yield.

Before him, *France*, almoſt without Shipping, held two Seas in vain: Now we ſee 'um covered from one end to the other with our victorious Fleets; and the *French* Valour carries every-where the dreadful name of *Lewis*. Thou ſhalt yield or fall under this Conquerour, *Algier*, who art rich with the Spoils of Chriſtendom. Thou ſaid'ſt in thy covetous heart, *I give Laws to the Sea, and the Nations are my Prey*. The lightneſs of thy Veſſels gave thee confidence; but thou ſhalt find thy ſelf ſet upon even within thy Walls, as a ravenous Bird, fought amongſt Rocks and in her neſt, wherein ſhe ſhares her Prey to her Young. Thou reſtoreſt already thy Slaves. *Lewis* has already broke the Irons wherewith thou loadeſt his Subjects, who are born to be free under his glorious Empire. Thy Houſes are now but an heap of Stones. In thy brutiſh Fury thou turneſt thy ſelf a-

gainſt thy ſelf, knowing not how to ſatisfie thy feeble rage: but we ſhall ſee the end of thy thefts. The ſurprized Mariner does already cry out, *What City is like Tyrus, like the deſtroyed in the midſt of the ſea!* and Navigation will be ſecure by the Arms of *Lewis*.

Ezece. 27. 32.

Eloquence will be exhauſted in praiſing the wiſdom of his Laws, and the good management of his Exchequer. What ſhall we ſay of his Reſolution, whereunto we ſee the fury of Duels give place? The ſevere Juſtice of *Lewis*, makes *France* in love with the Authority under which ſhe lives Happy and Victorious. He that would underſtand how greatly Reaſon preſides in the Councils of this Prince, need only give ear when he pleaſes to explain the motives of it. I might here call in for Witneſſes the ſage Miniſters of Forreign Courts, who find him as convincing in Diſcourſe, as he is dreadful in Arms. The nobleneſs of his expreſſions comes from that of his Sentiments, and his preciſe words are the image of that exactneſs which reigns in his thoughts. Whilſt he ſpeaks with ſuch efficacy, a ſurprizing ſweetneſs, opens to him all hearts, and gives I know not what kind of Splendour to his Reaſonings.

Let us not forget what was the Queens greateſt rejoycing. *Lewis* is the Bulwark of Religion; it is that whereunto he makes his Arms ſubſervient. But let us withal know, that he eſtabliſhes that every where without, becauſe he feels it reigning within his Heart. 'Tis there he vanquiſhes Enemies more terrible, than thoſe which ſo many powers jealous of his greatneſs, and all *Europe* can arm againſt him. Our true Enemies are within our ſelves, and *Lewis* Combats thoſe more than the reſt. You ſee every where the Temples of Hereſie beat down; that which he overthrows within, is a Sacrifice far more pleaſing; and the work of a Chriſtian, is to deſtroy thoſe paſſions which would make our hearts

a Temple of Idols. What would it signifie *Lewis* to extend his Renown throughout the habitable Universe? 'Tis nothing to be a man whom other people admire: he will be with *David, the man after Gods own heart.* And therefore God blesses him. All Mankind are agreed, there's nothing greater than what he does, unless we will reckon to be greater whatsoever he will not do, and the bounds he has given his own power. Adore then, O great King, him that makes you Reign, who makes you vanquish, and gives you in the heats of victory, notwithstanding the warmth it inspires, so moderate sentiments. Would Christendom open its eyes, and acknowledge the Revenger which God has sent her. Yet O horrid, O shameful, O just punishment of our crimes, whilst she is ransackt by Infidels, who pierce even into her very bowels; why does she not remember the Succours of *Candia*, the Famous Battel of *Raab*, where *Lewis* renewed in the heart of the Infidels, the ancient opinion which they had of the French Prowess, fatal to their Tyranny, and by unheard-of Exploits, becomes the defence of *Austria*, of which he had been the terrour?

Open then your eyes, Christians and regard this Hero, of whom we may say, what St. *Paulin* said of the great *Theodosius*, that we see in *Lewis, not a King, but a servant of Jesus Christ, and a Prince who exalts himself more by his Faith than by his Crown.* Paul. Ep. 9. ad Sev.

Whilst this great King made the Queen the most Illustrious of all Women, you made her, *my Lord*, the most Illustrious of all Mothers. Your respects have comforted her in the loss of her other Children. You have restored them to her: she has seen her self spring up again in this Prince, who makes your delight and ours; and found a Daughter worthy of her in this August Princess, who by her rare Merit, as well as the tyes of Sacred Wedlock, makes with you but one and the same

ſame heart. If we admired her as ſoon as ever ſhe appeared, the King has confirmed our judgment, and being now become, contrary to her deſires, the chief ornament of a Court, of which ſo great a King is the ſupport, ſhe is become the conſolation of all *France*.

Thus our Queen, happy by her Birth, which made Piety as well as Greatneſs hereditary to her, by her holy Education, by her Marriage, by the renown and love of ſo great a King, by the Merits and reſpects of her Children, and the veneration of all the people, could ſee nothing on earth but what was beneath her. Raiſe up now, O Lord, my thoughts and voice, that I may repreſent to this Auguſt Aſſembly, the incomparable beauty of a Soul, wherein you have always dwelt, which has never *grieved your holy Spirit*, which never loſt the *taſt of the Heavenly gift*; that we may begin, miſerable ſinners as we are, to ſhed a torrent of tears: being raviſht with the pure charms of innocency, we may never ceaſe bewailing the loſs of it.

Epheſ. 4. 30.
Heb. 6. 4.

In truth, Chriſtians, when we behold in the Goſpel the loſt ſheep preferred by the good ſhepherd above all the reſt of the flock, and alſo that happy return of the loſt Prodigal, and that tranſport of a tender Father, which ſets all the Family in rejoycing; a man is almoſt tempted to think, that Repentance is better than Innocency, and the Prodigal returned receives more favour than his elder Brother, who never left his Fathers houſe. Yet is he the eldeſt, and two words which his Father tells him, makes him underſtand that he has not loſt any of his advantages: *My Son*, ſays he to him, *you are always with me, and all that I have is yours*. This Theme, Gentlemen, is ſeldom handled in the Pulpits, becauſe this inviolable faithfulneſs is ſeldom found now in the world. Yet let us inſiſt on it, ſeeing our ſubject leads us to it, and has a perfect agreement with

Luke 15. 4. 20.

Ibid. 30.

Our

our Text. St. *Thomas* explains the full meaning of it. God shews more love to the just, who has always been so; he also shews more to the reconciled sinner, but in two different manners. One will appear more favoured, if we regard what he is; and the other, if we observe whence he came. God keeps for the just a greater gift; he draws the sinner out of a greater mischief: the just will seem more advantag'd, if we weigh his merit; and the sinner more beloved, if we consider his ununworthiness. The Father of the Prodigal Son explains it himself *Son, you are always with me, and all that I have is thine, you ought to rejoyce because your brother was dead and is now alive.* Thus does he speak of him whom he has drawn out of the greatest abyss of misery. Thus are mens hearts seized with a suddain joy by the unexpected sight of a sun-shining day in winter, which after rainy and gloomy weather, immediately chears the face of the whole world; but yet we prefer before it the constant serenity of a more gentle season: and if we expound our Saviours sentiments by those of men, he concerns himself more sensibly in converted sinners, which are his new Conquest, but reserves a more sweet familiarity for the just, who are his ancient and constant friends: seeing that he says, speaking of the Prodigal, *Bring forth the best robe and put it on him*, but yet does not say, *You are always with me*: or as St. *John* repeats it in the *Revelations*, *They are always with the Lamb, and appear without spot before his Throne. Sine macula sunt ante Thronum Dei.*

Luke 15. 31.
Ibid. 32.
Ibid. 22.
Revel. 14. 4. 5.

How this purity is kept in this seat of temptations and illusions of worldly greatness, the Queen will instruct you; she is one of those of whom the Son of God has pronounced in the *Revelations*: *He that overcometh will I make a pillar in the Temple of my God, faciam illum columnam in Templo Dei mei.* He shall be the ornament of

Revel. 3. 12.

his

it, he shall be its prop by his example: he shall stand high, he shall stand sure. Here we have already some description of our Queen. *He shall go no more out, foras non egredietur amplius.* Unmoveable as a pillar, he shall have his abode fixt in the Lords house, and never go out of it by the commission of any crime. *I will make him,* saith the Lord, for its the work of my grace. But how will he fasten this pillar? hear the Mystery, and *will write upon him,* adds he. I will set up this pillar, but at the same time write on it a memorable inscription. What is that, O Lord? three names only, to the end the inscription may be as short as 'tis magnificent. *I will write thereon,* says he, *the Name of my God, and the Name of the City of my God, the new Jerusalem, and my new Name.* These names, as the sequel will shew, signifie a lively faith within, the outward practices of Piety in the observations of Holy Church, and frequent receiving of the blessed Communion, three means of keeping innocency, and the epitomy of our Princesses holy life, which is what you will see written on her pillar: and you will read in her inscription the causes of her Constancy: and *I will write,* says he, *the Name of my God,* by inspiring her with a lively faith. 'Tis, Gentlemen, by such a Faith that the Name of God is deeply engraven in our hearts. A lively Faith is the foundation of the stability which we admire: for whence happen our inconstancies, but from our wavering Faith? This foundation being not firmly laid, we are afraid to build thereon, and we walk doubtfully in the ways of Vertue. 'Tis Faith alone that can fix the wavering Spirit: for observe the qualities St. *Paul* attributes to it. *Fides sperandarum substantia rerum, Faith,* says he, *is a substance,* a solid foundation, a firm prop. But of what? of what is seen in the world? Why attribute a consistence, or to speak with St. *Paul,* a *substance,* and a body to this fugitive shadow.

Heb. 11. 1.

Faith

Faith then is a Prop, but of things *which we muſt hope for*. And how again? *Argumentum non apparentium*, is a plain *conviction of that which does not appear*. Faith muſt have in it a Conviction. You have it not, you will ſay. I know the reaſon, becauſe you are afraid of having it, inſtead of begging it of God, who freely gives it. And therefore all falls to ruine in your hearts, and your determinate ſenſes carry away your uncertain and unſetled Reaſon. And what means this Conviction of which the Apoſtle ſpeaks of, but onely what he ſays elſewhere, a bringing into *captivity every thought into the obedience of Chriſt*? 2 Cor. 10. 5.

Behold the pious Queen proſtrate before the Altar! obſerve how ſhe is poſſeſt with the divine preſence! 'Tis not by her Train that ſhe is known, 'tis by her Attention, and that devout ſetledneſs which would not ſuffer her Eyes to wander. The adorable Sacrament approaches: Ah, the Faith of the Centurion admired by our Saviour himſelf, was not more lively; and he did not ſay with more humility, *I am not worthy*. See how ſhe ſmites her innocent Breaſt, how ſhe reproaches her ſelf for the ſmalleſt ſins, how ſhe bows down that Royal Head, before which the Univerſe bows it ſelf! The Earth, from whence ſhe ſprang, and to which ſhe's now returning, is not yet low enough to receive her; ſhe would even wholly vaniſh before the Majeſty of the King of Kings. God by a lively Faith engraves on the bottom of her heart what *Iſaiah* ſaid, *Enter into the rock, and hide thee in the duſt, for fear of the Lord, and for the glory of his majeſty*. Mat. 8. 8. 10. Iſai. 2. 10.

Wonder not then, if ſhe appear'd ſo humble before the Throne. O wonderful ſight! and which raviſhes both Heaven and Earth with admiration. You may behold a Queen, who after the example of *David*, attacks on every ſide her own Greatneſs, and all the temptations

to Pride which it offers. You will ſee in the words of this great King, the lively Image of this great Queen:
Pſal. 130. *Domine, non eſt exaltatùm cor meum; O Lord, I am not high minded: Neque elati ſunt oculi mei; I have no proud looks.* O Lord, I was never diſdainful, nor ſaid in my
Iſai. 11. 7. heart, *I am alone on the earth.* How far was the pious Queen from thoſe haughty looks! and in ſo high a State, who ever ſaw in this Princeſs the leaſt ſpark of Pride, or air of Scorn? *David* goes on: *Neque ambulavi in magnis, neque in mirabilibus ſuper me; I walk not in vain thoughts, nor deal in wonders which are too hard for me.* He oppoſes here the Exceſſes whereinto great People do naturally fall. Pride, which always aſcends, when having extended its pretenſions to what humane Greatneſs has moſt ſolid, or rather leſs ruinous, puſhes forward its deſignes even to Extravagancy, and ruſhes madly upon ſenſeleſs Projects; as that proud King did (a true Figure of the Rebellious Angel) when *he ſaid in his heart, I*
Iſai. 14. 14. *will lift my ſelf up above the clouds: I will place my throne above the ſtars and will be like the moſt High.* I ſuffer not my ſelf, ſays *David*, to wander into ſuch Exceſſes. But having beat it down thus in all the ſeveral parts where it ſeem'd to raiſe it ſelf, *David* gives it its fatal blow by theſe words: *If I have not had humble thoughts, but exalted my ſelf; Si non humiliter ſentiebam, ſed exaltavi animam meam:* or as St. *Jerom* renders it, *Si non ſilere feci animam meam; If I have not made my ſoul ſilent.* If I have not quieted thoſe flattering thoughts which continually offer themſelves to puff us up. And in fine, he thus concludes this excellent Pſalm: *Sicut ablactatus ad matrem ſuam ſic ablactata eſt anima mea; My ſoul*, ſays he, *has been like a weaned child*; I have ſnatcht my ſelf from thoſe Sweets which are unwholſom, to betake my ſelf to better Nouriſhment. Thus an excellent Soul governs this Worldly Grandeur, and caſts it wholly forth

forth from exerciſing any Supremacy. *David* never fought a better fight than this. The defeated Philiſtins, and the Bears torn with his own hands, are nothing in compariſon with vanquiſhing himſelf. But the holy Princeſs, whoſe Funeral we ſolemnize, has equalled him in both, in his Attempts and Succeſſes.

Yet ſhe knew how to ſhew her ſelf to the World, with all that Grandeur her State required. Kings owe that reſplendent ſhew to the World, like the Sun, for the ſolace and ſatisfaction of their Subjects; they ought to expoſe a Majeſty which is onely a Ray of that of God. 'Twas eaſie for the Queen to diſplay a Greatneſs which was natural to her. She was born in a Court where Majeſty delights to ſet it ſelf forth with all its Circumſtances, and of a Father that knew how to keep, with a kind of jealous circumſpection, what they call in *Spain* the Ceremonies of State, and the Decorums of the Palace. But ſhe choſe rather to temperate Majeſty, and abaſe it before God, than to dazle the eyes of men with it. How often have we ſeen her therefore haſten to the Altars, to taſte there, with *David*, an humble Repoſe; and retire into her Oratory, where mauger the Tumult of the Court, ſhe found a Mount *Carmel*, the Deſart of S. *John*, and the Mount ſo often a Witneſs of our Saviour's Sighs and Tears!

I have learnt from St. *Auguſtin*, that *the attentive Soul makes to it ſelf a Solitude: Gignit enim ſibi ipſa mentis intentio Solitudinem.* But, my Brethren, let us not flatter our ſelves; we muſt find time to be alone, if we will keep Religion alive in our Souls. 'Tis herein that we muſt admire the inviolable Fidelity which the Queen obſerved towards God. Neither the diverſions nor the fatigues of a Voyage, nor any other occaſion, could deprive her of thoſe particular hours which ſhe deſign'd for Meditation and Prayer. Could ſhe thus perſevere,

did ſhe not taſte in theſe Exerciſes that hidden Manna,
Rev. 3. 17. of *which none knows the ſweetneſs but thoſe that taſte? Manna abſconditum quod nemo ſcit, niſi qui accipit.* On
2 Kings 7. 27. this account ſhe uſed to ſay with *David, O Lord, thy ſervant has found her heart to make to thee this Prayer: Invenit ſervus tuus cor ſuum, ut oraret te oratione hac.* Where run your hearts eſtranged from God? Even in time of Prayer, you let your vagabond-hearts take their wild courſe. O could you ſay with our pious Queen, whom we deſervedly honour; *O Lord, thy ſervant has found his heart!* I have reduced this Fugitive, and here he is intire before thy face.

Holy Angel, that preſides over the Orizon of this bleſſed Princeſs, and carries this Incenſe above the Clouds to burn on that Altar which St. *John* ſaw in Heaven, relate to us the Ardours of this Heart wounded with the Divine Love: ſhew us thoſe Rivers of Tears which the Queen poured out before God for her ſins. How, do innocent Souls weep? do they undergo the ſorrows of Penance? Yea certainly, ſeeing it is written, *that nothing is pure on earth,* and *he that ſays he has no ſin, deceives himſelf.* But they are ſmall ſins: light in compariſon, I confeſs, light in themſelves. The Queen knew none of this nature. And this is the ſence too of every good Soul. The leaſt ſpot ſhews it ſelf on thoſe Garments which have never been ſoyl'd. I find Chriſtians too knowing in this matter; thou knoweſt too well the diſtinction of venial ſins from mortal ones. What, will not the general name of ſin be ſufficient to deter thee from committing any? Knoweſt thou not that thoſe ſins which ſeem ſmall, become great by their multitude, and by the dreadful effects they work in the Soul? And this is no more than what all the holy Doctors do teach by a joynt conſent. Knoweſt thou not that thoſe ſins which are venial by their Object, may become mortal

Job 15. 15. John 1.

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by exceſſive proſecution of them? Innocent Pleaſures become ſuch, according to the Doctrine of the Saints; and thoſe alone could damn the rich man in the Goſpel, for having been too much indulged in. And who knows the degree whereunto they muſt amount, to make this deadly poyſon? And is not this one of the reaſons which makes *David* cry out, *Delicta quis intelligit*, who knoweth his ſins? Let me abhor then thy vain ſcience and wicked ſubtilty, daring Wretch, that ſo boldly pronounces, This ſin which I commit without fear, is venial. The innocent Soul knows no ſuch diſtinctions. Two things will ſhew you the eminent degree of the Queens Vertue. She has often been heard to ſay, with that bleſſed ſimplicity of Soul which was common to all the Saints, That ſhe could not comprehend how one could wilfully commit one onely ſin, how little ſoever it were. She did not ſay then, It is venial: She ſaid, It is a ſin; and her innocent heart roſe againſt it. If there happened any ill Accident to her Perſon, to her Family, to the State, ſhe alone accuſed her ſelf of it. But what Misfortunes you'll ſay could happen in this rais'd Condition, and in ſo long a courſe of Proſperity? You believe then that Vexations hide not themſelves under Purple, or that a Kingdom is an univerſal Remedy to all Evils; a Balm that heals 'um, a Charm that enchants them. Whereas that by a Council of Divine Providence, which can give a counterpoiſe to the higheſt conditions, this Grandeur which we admire ſo much at a diſtance as if it were ſomething above man, leſs pleaſes him who is born to it, or confounds it ſelf in its abundance. All humane Greatneſs has this Evil peculiar to it ſelf, that its diſappointments are more vexatious than thoſe which are met with in a low condition: the blow being ſo much the more intolerable, for a mans being leſs prepared for it.

'Tis

'Tis certain, men do not ſo much perceive this unhappy tenderneſs in vertuous Souls. We believe 'em inſenſible, becauſe that not onely they know how to be ſilent, but alſo to ſacrifice their ſecret Troubles. But the heavenly Father delighteth to behold them in ſecret; and as he knows how to prepare them their Croſſes, ſo he deals out to 'um alſo their Rewards. Do you believe the Queen could be at eaſe in thoſe famous Champaigns which furniſh'd us dayly with ſuch ſurprizing Accidents? No, *Gentlemen*, ſhe was always in fear, becauſe ſhe ſaw always that precious Life on which her own depended, too deſperately hazarded. You have beheld her Fears; ſhall I mention her Loſſes, the death of her dear Children? They have all of 'um rent her heart. Remember we that young Prince whom the very Graces themſelves ſeem'd to have faſhion'd with their own hands. Pardon me theſe Expreſſions: Methinks I ſee ſtill that Flower falling. Being then a ſorrowful Meſſenger of ſo diſmal an Event, I was alſo the Witneſs, in ſeeing the King and Queen afflicted beyond meaſure. But I ſaw likewiſe their Faith equally victorious; I beheld the agreeable Sacrifice of an humbled Soul under the hand of God, and two Royal Victims offer, by joynt conſent, their own heart.

May I now look back on the terrible threatning of provoked Heaven, when it ſeem'd for ſo long time to ſtrike the Dauphin, our precious Hope? Pardon me, *Gentlemen*, pray pardon me, if I renew your Fears; we ought to do it, though we are unwilling, ſeeing we cannot without ſuch a remembrance conſider the conſtancie of the Queen. We ſaw then in this Princeſs, in the midſt of the Alarms of a Mother, the Faith of a Chriſtian; we ſaw an *Abraham* ready to offer up an *Iſaac*, and ſome reſemblances of a *Mary* when ſhe offered her Son Chriſt. Let us not be afraid to ſay it, ſeeing that a God became man, to give

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Examples to all Conditions. The Queen full of Faith, propoſed not to her ſelf a leſs Example than *Mary*. God reſtores her alſo her onely Son, which ſhe offers him with a mournful heart, but ſubmiſſive, and will have us owe to her the reſtauration of ſo great a Benefit.

We are not miſtaken, *Chriſtians*, when we attribute all things to Prayer: God which puts it into our hearts, can refuſe it nothing. *A King*, ſays *David*, *cannot ſave himſelf by his hoſt*, nor *the mighty by his valour*. Neither muſt we attribute fortunate Succeſſes to Humane Prudence. *There ariſes*, ſays the Wiſe man, *ſeveral thoughts in the heart of man*. Here we have the agitation and uncertain determinations of Humane Counſels: But adds he, *the counſel of the Lord ſtands firm*; and whilſt men deliberate, they execute onely what he reſolves upon. *The terrible, the Almighty, which takes away the judgments of Princes*, leaves them ſometimes to follow the imagination of their own hearts, to confound them the more, and to take them in their own craftineſs. *For there is no prudence, there is no wiſdom, there is no counſel, againſt the Lord.* The *Machabees* were valiant men, and yet 'tis written, they fought more by their Prayers than by their Arms; *Per orationes congreſſi ſunt:* made confident by the Example of *Moſes*, whoſe hands lifted up to God, overcame more than thoſe that ſtruck. When every thing yielded to *Lewis*, and that we thought the time of Miracles again was come, wherein the Walls fell at the ſound of a Trumpet; All people caſt their eyes on the Queen, and thought they ſaw coming out from her Oratory, the Tempeſt which overthrew ſo many Cities.

Pſal. 32. 16. Prov. 19. 21. Job 5. 15. 1 Cor. 3. 19. Prov. 23. 30. 2 Mach. 15 25

If God grants to Prayers temporal Proſperity, how much more does he give to 'um the true Goods, that is to ſay, ſpiritual Benefits? They are the natural Fruit of a Soul united to God by Prayer. Prayer which obtains

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Vertues for us, learns us to practiſe them, not onely as
James 1. 17. neceſſary, but alſo as received from *the Father of lights, whence comes every good and perfect gift.* And this is the pitch of Perfection, becauſe 'tis the foundation of Humilitie. Thus did *Mary Tereſe* draw down by her Prayers all manner of Vertues into her Soul. In her tender years ſhe was in the Traverſes of a Court then turbulent enough, the Conſolation and onely Stay of the infirm age of the King her Father. The Queen her Mother-in-Law, notwithſtanding that odious name, found in her not onely a reſpect, but alſo a tenderneſs, which neither time nor diſtance of place could alter. Therefore does ſhe weep beyond meaſure, and will not be comforted. What Affection, what Reſpect, what Deference has ſhe not yielded at all times to the King? always alive to this great Prince, ever jealous of his Glory, always ſollicitous for the intereſt of his State, indefatigable in her Voyages, and ever happy, provided ſhe was in his company. A Wife, in ſhort, in whom St. *Paul* might have ſeen the Church of Jeſus Chriſt, united wholly to his Will by an ever-during Complacencie. If we might ask this great Prince, who here ſo piouſly pays his laſt Dutie, what a Mother he has loſt, he would anſwer by his Groans: and I will tell you for him, what I have ſeen with joy, that the inexpreſſible tenderneſſes of *Mary Tereſe*, tended all of 'um to inſpire into him Faith, Piety, the Fear of God, an inviolable Intention on the Kings Service, Bowels of Compaſſion for the Miſerable, a firm perſeverance in all Duties, and whatſoever we praiſe in the Conduct of this Prince. Shall I mention the Bounties of the Queen ſo often experienced by her Domeſticks? And ſhall I again renew the Cries of her deſolate Family before theſe Altars? And you who are the Poor of Jeſus Chriſt, for whoſe ſake ſhe could not endure to hear her Treaſures were exhauſted; firſt, you poor

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Voluntaries, Victims of Jeſus Chriſt, *Religious*, Sacred Virgins, pure Souls, of whom the World is not worthy; and you Poor whatſoever name you bear, poor known, poor who are aſham'd, ſick, impotent, maimed, *Dregs of mankind*, to ſpeak with St. *Gregory Nazianzen*: for the Queen reſpected in you all the Characters of Jeſus Chriſt. You then whom ſhe aſſiſted with ſo much Joy, whom ſhe viſited with ſuch tender Expreſſions, whom ſhe ſerved with ſo much Faith, happy in putting off a lent Majeſtie, and in adoring in your meanneſs the glorious Povertie of Jeſus Chriſt; what an admirable Panegyrick would you utter by your Groans to the glory of this great Princeſs, were it permitted me to introduce you into this auguſt Aſſembly! *Receive, Father* Abraham, *into your Boſom this Heireſs of your Faith:* Like you, a Servant of the Poor, and worthy to find in them no more Angels, but Jeſus Chriſt himſelf. What ſhall I ſay more? Hear all in a word: Daughter, Wife, Mother, Miſtriſs, Queen, ſuch as our Wiſhes could make, but above all, excellent Chriſtian; ſhe anſwers all reſpects without preſumption, and was humble not onely in the midſt of all her Greatneſs, but amidſt all her Vertues. Orat. 16.

I ſhall explain in a few words the other names which we ſaw written on the myſterious Pillar of the Revelation, and in the heart of the Queen. By the name of *the holy city of God, the new Jeruſalem*, you know is meant the name of the holy Catholick Church, holy City, all the Prayers of which are efficacious; of which City Jeſus Chriſt is the foundation, which *deſcended from Heaven with him*, becauſe ſhe is included in him as in the Head, from whence all the Members receive their life; a City diſperſed over the whole Earth, and whoſe top reaches to Heaven to place there its Citizens. At the onely name of the Church, all the Faith of the Queen was awakened: A true Daughter of the Church, not content to be- Rev. 3. 12.

lieve the holy Doctrines of it, but to practiſe them in her Life and Converſation.

The Church inſpir'd of God, and inſtructed by his holy Apoſtles, has ſo diſpoſed the year, that we find with the life, Myſtery, with the Preaching and Doctrine of Jeſus Chriſt, the real fruit of all theſe things in the admirable vertues of his ſervants, and examples of his Saints, and in fine, a myſterious abridgment of the Old and New Teſtament, and all the Eccleſiaſtical Hiſtory. By which means every ſeaſon is fruitful for the Chriſtians, every part of the year full of Jeſus Chriſt, who is always admirable, according to the Prophet, not only in himſelf, but likewiſe *in his Saints*. In this variety which drives wholly towards holy unity, ſo much recommended by Jeſus Chriſt, the innocent and pious Soul finds with heavenly pleaſures a ſolid nouriſhment, and a perpetual renovation of its fervors. Faſts are therein mixt at convenient times, that the Soul, always ſubject to temptation and ſin, may ſettle and puriſie it ſelf by repentance. All theſe pious obſervances had their happy effect in the Queen, which the Church required: ſhe renewed her ſelf in all the Feſtivals, ſhe ſacrificed her ſelf in all the Faſts and Abſtinencies. *Spain* has on this occaſion ſuch Cuſtoms, which *France* does not follow; but the Queen ſoon reduced her ſelf on the ſide of obedience: Habit could do nothing with her againſt Rule; and the extream exactneſs of this Princeſs, ſhewed the tenderneſs of her Conſcience. What other has better profited of this ſaying, *he that heareth you heareth me?* In which words our Saviour teaches us this excellent Doctrine of proceeding in the way of God under the particular guidance of his ſervants, who exerciſe his authority in the Church. The Queens Confeſſors could do all things wherein the exerciſe of their Miniſtry lay, and there was no vertue whereunto ſhe could not be brought by her obe-

Iſ. 9. 6.
Pſ. 67. 36.
Luke 10. 42.

Luke 10. 16.

obedience. What reſpect did ſhe not ſhew the Soveraign Prelat Vicar of Jeſus Chriſt, and all the Eccleſiaſtical Order! But above all, who can count the number of tears ſhe ſhed for thoſe laſting diviſions, whoſe end cannot be ſought for with too many ſighs! The very name and ſhadow of diviſion fill'd the Queen with horror; as it does every Pious Soul. But let us not be miſtaken; the Holy See can never forget *France*, nor *France* be wanting to the Holy See. And thoſe who for their particular intereſts, concealed, according to the Maxims of their Policy, with the pretence of Piety, and ſeem to irritate the Holy See againſt a Kingdom which has always been the principal bulwark of it, ſhould conſider, that a Seat ſo eminent, to whom Jeſus Chriſt has given ſo much, will not be flattered by men, but honoured according to rule with profound ſubmiſſion; that ſhe is ſet up to draw all the world to her unity, and at length to reduce all Hereticks; and that whatſoever is exceſſive, is ſo far from being attractive, that 'tis neither ſolid nor durable.

With the holy Name of God, and Name of the holy City *Jeruſalem*, I ſee, Gentlemen, in the heart of our Pious Queen, the Name of our Saviour. What is, Lord, thy new Name, but that which thou explaineſt, where thou ſayſt, *I am the bread of life, and my fleſh is fleſh indeed*; and *take, eat, this is my body*? This new Name of our Saviour is that of the Euchariſt, a Name made up of grace and ſweetneſs, which ſhews us in this adorable Sacrament, a ſource of mercy, a miracle of love, a memorial and abridgment of all Excellencies, and the Word it ſelf changed entire into grace and goodneſs for the faithful. Every thing is new in this Myſtery: this is the New Teſtament of our Saviour, and we begin to drink this *new wine* with which the Heavenly *Jeruſalem* is refreſhed. But to drink it in this valley of temptation

Joh. 6. 48. Matth. 26. 26.

Mat. 26.

ptation and ſin, we muſt prepare our ſelves for it by repentance. The Queen frequented theſe two Sacraments with a fervor always new. This humble Princeſs felt her ſelf in her natural ſtate, when ſhe was as it were a ſinner at the feet of a Prieſt, there expecting mercy, and the ſentence of Jeſus Chriſt. But the Euchariſt was her ſolace. Ever hungry after this bread of life, and ever trembling in receiving it; although ſhe could not communicate often enough to her deſire, yet ſhe ceaſed not to complain humbly and modeſtly of frequent Communions which were enjoyned her. But who could refuſe the Euchariſt to innocency it ſelf, and Jeſus Chriſt to ſo lively and pure a Faith! The rule which St. *Auguſtine* gives, is to moderate the uſe of the Communion, when it's frequent reception abates the excellency of its taſt. In her we ſaw always a new zeal and devotion ſpring up, and this excellent cuſtom of ſearching in the Communion the beſt preparation, as being the moſt perfect action of thankfulneſs for the Communion it ſelf. By theſe admirable practices this Princeſs arrived to her laſt hour, without needing any other preparation than that of her holy Life; and men who are always bold to judge of others, without ſparing their Soveraigns, (for people are wont to ſpare only themſelves in their cenſures) I ſay, perſons of all conditions, have ſeen the Queen carried away with ſuch precipitation, in the vigor of her age, without the leaſt doubts of, and inquietude for her Salvation. Learn then, Chriſtians, and eſpecially you who cannot accuſtom your ſelves to think of death, learn to diſarm it in another manner than by forgetting it, and let your holy Life be your armour againſt the fear of it.

France has ſeen within a few years two Queens, more united by their Piety than by their Blood, whoſe deaths equally precious before God, although with different cir-

circumſtances, has been of ſingular edification to the Church. You know I mean *Anne* of *Auſtria*'s, and that of her dear Niece, or rather of her dear Daughter *Mary Tereſe*. *Anne* in an age well advanced, and *Mary Tereſe* in her prime; but both of 'um ſo happy a conſtitution, that it ſeem'd to promiſe us the enjoyment of 'um a long time: but they are taken away from us contrary to our hopes, one by a long ſickneſs, and the other by an unforeſeen ſtroak. *Anne* warn'd long ago by a Diſtemper as cruel as remedileſs, beheld death advancing towards her with ſlow paces, and under the figure which alway appeared to her moſt diſmal. *Mary Tereſe* no ſooner ſtrook, but you was ſeen in the arms of death alive, as it were, and entire, without ſo much as ſeeing him firſt. At this fatal warning, *Anne*, full of Faith, gathers all her ſtrength which the full exerciſe of Piety had acquired her, and beholds without any trouble all the approaches of death. Humbled under the hand of God, ſhe gives him thanks for this his warning; ſhe doubles her Charity, which was always great; ſhe encreaſes her Devotions, which were always aſſiduous; ſhe more ſolicitouſly enquires into the ſtate of her Conſcience: with what newneſs of Faith and zeal did we ſee her receive the holy *viaticum!* In like actions, *Mary Tereſe* needed only her ordinary fervor; not needing death to ſtir up her Piety, her Piety excited enough it ſelf, and gained by its own force a continual encreaſe. What ſhall we ſay, *Chriſtians*, of theſe two Queens! by one God teaches us how we muſt profit by the time, and the other has ſhewed us, that the true Chriſtian life has no need of it? 'Tis below a Chriſtian ſpirit to arm it ſelf againſt Death, juſt only at that moment wherein he comes to attack us. A good Soul is ever ready to fight her paſſions, for ſuch a one does with the Apoſtle dye daily: *Quotidie morior.* A true Chriſtian is here alive on earth, 1 Cor. 15. 31.

Earth, becauſe he is always in a State of Mortification. Do we live, *Chriſtians*, do we live? This Age which we reckon upon, and wherein all the Reckoning does not belong to us, is this a Life? and can we not perceive what we continually loſe with the years? Are not Reſt and Nouriſhment weak Remedies againſt the perpetual Sickneſs which grows upon us? And that which we call the Laſt, what is it elſe but, but a Reduplication, and as it were the laſt acceſs of evil which we bring into the World with us?

What Health can ſecure us from the Death which the Queen carried in her boſome! How quickly was the threatning follow'd by the Blow! And where had that Queen been, with all that Majeſtie which on all ſides ſhone about her, had ſhe been otherwiſe prepared? Immediately we ſaw happen that fatal hour, wherein the Earth had nothing for her but Tears. What could ſo many faithful Domeſticks do about her? The King himſelf, what could he do? He, *Gentlemen*, that gave place himſelf to ſorrow, for all his Power and Courage? All that came about this Prince, increaſed his trouble. *Monſieur* and *Madam* came to ſhare with him in his Grief, and augmented it by their own. And you, *my Lord*, what could you do, but pierce his heart with your ſighs? He had it pierced enough by the tender remembrance of a Kindneſs, which he found ſtill the ſame, after twentie three years uſage. We ſigh, we groan; and this is all we can do for a Queen ſo beloved. I am miſtaken, we have alſo Prayers; we have this holy Sacrifice, refreſhment to our Pains, and an expiation of our Ignorances. But let us know that this Sacrifice of an infinite value, wherein all the Croſs of Jeſus is included, this Sacrifice would be uſeleſs to the Queen, had ſhe not merited by her good life, that the effect of it might redound to her: Otherwiſe, ſays St. *Auſtin*, what does ſuch a Sacrifice ſignifie?

niſſe? No Help to the Dead; a feeble Conſolation for the Living. So that all our ſafetie comes from this life, whoſe haſtie flight always deceives us. *I come*, ſays Jeſus Chriſt, *as a thief*. He has done according to his Word: he came and ſurprized the Queen in a time when we thought her the moſt healthful, in a time wherein ſhe ſaw herſelf moſt happie. But 'tis thus he acts; he finds for us ſo many Temptations, and ſuch a malignitie in all Pleaſures, that he comes and troubles the moſt innocent in his Elect. But he comes, ſays he, *as a thief*, always unawares, and undiſcernible in his ſteps. And he does himſelf glorie in this, in all that the Scripture ſpeaks. *Like a thief!* you'll ſay, an unworthie Compariſon: 'Tis no matter if it be ſo, provided it has its due effect on us, that it frights us, and in affrighting ſave us. Let us tremble then, *Chriſtians*, let us tremble before him every moment: for who can ſhun him where he appears, or diſcover him when he hides himſelf? *They eat*, ſays he, *they drank, they bought, they planted, they built, they married in the days of Noah, and thoſe of Lot*, and a ſudden Ruine came and overwhelmed them. Rev. 3. 3. 16. 15. Luke 17. 28.

They eat, they drank, they married. Theſe were innocent Occupations. What ſhall we ſay, when in ſatisfying our luſtful Deſires, in gratifying our Revenge and ſecret Jealouſies, in heaping up treaſures of Iniquitie in our Coffers, without caring to ſeparate our own from that of others, deceived by our Pleaſures, by our Sports, by our Health, by the proſperous ſucceſs of our Affairs, by our Flatteries, amongſt which we muſt reckon treacherous Guides whom we have our ſelves choſen to miſlead us, and in fine, by our falſe Penitencies, which are followed by nothing of our Manners; he ſhall come upon us on a ſudden at the laſt day? The Sentence ſhall come from above, *The end is come, the end is come*; *Finis venit, venit finis*: *The end is come upon us*; *Nunc finis ſuper te*: Ezek. 7. 2.

Every

Every thing will be at an end as to you, in that mo-
Ezek. 7. 23. ment. Cut down, *make an end, fac concluſionem.* Strike the unfruitful Tree which is good for nothing but the
Dan. 4. 11. fire: *Cut down the tree, pluck off its branches, ſhake off its leaves, beat down its fruit.* Then ſhall ariſe deadly fears and gnaſhings of teeth, Preludes of thoſe of Hell. Ah, Brethren, let us not tarry till this terrible Blow comes! The Sword which has cut off the days of the Queen, is ſtill lifted up over our heads; our ſins have ſharpened
Ezek. 21. 9, 10 the fatal edge of it. *The ſword which I hold in my hand, ſays the Lord our God, is ſharpened and poliſhed: it is ſharpened, that it may pierce; it is filed and poliſhed, that it may gliſter.* All the Univerſe ſees the dazling brightneſs of it. Sword of the Lord, what a ſtroak do you now come from giving! all the Earth is aſtoniſht at it. But what ſignifies this ſhining which aſtoniſhes us, if we prevent not the Stroak which cuts? Let us prevent it, *Chriſtians*, by Repentance. Who cannot be moved at this Spectacle! But theſe Emotions of a day, what do they effect? a final Hardneſs? Are we affected with the Miſeries of *Hungary* and *Auſtria*? Their Inhabitants are put to the Sword; and theſe are happie in compariſon of others, whom Captivitie draws into miſeries in relation to both Soul and Bodie. Theſe deſolate Inhabitants, are they not Chriſtians, are they not Catholicks, our Brethren, our own Members, Children of the ſame Family the Church, and fed at the ſame Table with the Bread of Life? God is as good as his Word: *Judgment*
1 Pet. 4. 17. *begins at his houſe*, and the reſt of the Houſe does not tremble. *Chriſtians*, let your ſelves be moved to repent, appeaſe God by your Tears. Hear the pious Queen, who ſpeaks louder than all the Preachers in the World; hear her, Princes; hear her, People; hear her, *my Lord*, eſpecially ſhe tells you by my Mouth, and by a Voice when you are uſed to, That Greatneſs is a Dream, Joy

a Folly, Youth a Flower which ſoon fades, and Health a deceitful Nothing. Treaſure up then ſuch Riches as cannot be taken away. Hearken to the grave diſcourſe which S. *Gregory* of *Nazianzen* offered to Princes, and to the then Royal Family: *Look*, ſaid he, *upon your Purple, look upon your Power which comes from God, and employ it onely for good. Conſider what you have been intruſted with, and the great Myſtery which God accompliſh in you. He reſerves alone to himſelf the things above he ſhares with you the things which are below. Shew your ſelves Gods to the people under you*, in imitating the Divine Bounty and Munificency. And this, *my Lord*, is what the crowding and perpetual Acclamations and Looks of the People which follow you, require. Ask of God, with *Solomon*, Wiſdom, which will make you worthy of the Peoples Love, and of the Throne of your Anceſtors. And when you retire to think of your Duty, fail not to conſider whereunto the immortal Actions of *Lewis the Great*, and the incomparable Piety of *Mary Tereſe*, do oblige you. Orat. 25.

FINIS.